
9 999999 016757

INTER-CASTE DIFFERENCES AMONG HE SCHEDULED CASTES IN ACHIEVEMENT AT SECONDARY STAGE OF EDUCATION

RESEARCH PROJECT

SPONSORED BY

NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

NEW DELHI

1986

Chief Investigator

R. P. SINGH

Professor & Head, Department of Education,

Patna University.

C O N T E N T S

PREFACE

The report of the research project 'Educational Backwardness of Scheduled Caste and a Need Oriented Plan for their Development' sponsored and financed by the National Council of Educational Research and Training, New Delhi, was completed by me in 1983. Some inter-caste educational inequalities were roughly perceived in the process of this study. Later, a proposal was submitted to the NCERT for its sanction to study the 'Inter-caste differences in educational achievement among Scheduled Castes. The Educational Research and Innovation Committee (ERIC) of the NCERT finally sanctioned a pilot study.

The present study was undertaken as a pilot study to examine the inter-caste differences among the Scheduled Castes in achievement. Initially, the idea was to cover all the grades at the secondary stage of education, but in the pilot study, the sample has been drawn from the nodal age at the secondary education i. e. the students reading in Class IX.

Factors of educational backwardness of Scheduled Castes were identified and a need oriented plan for their development was also suggested in the first report. Scheduled Castes as a group consist of a number of different castes-each having its own identity. Variations among the Scheduled Castes are in customs, food habits, occuations and even habitations and they also vary from each other on socio-economic scale. It was, therefore, of interest and importance to study inter-caste differences in educational achievement among the Scheduled Castes.

The study was started in July, 1985 and was to be

segmental division

CHAPTER- 1

INTRODUCTION

The term Scheduled Caste, which appears in part XVI of the Constitution of India, means such castes, races or tribes as are deemed under Article 341. Without going into the history of origin of the Scheduled Castes, it can be simply said that they belong to the Sudra varna of the traditional Hindu caste classification. Later on, the term 'Depressed Classes' was used freely for the low castes. The report of the Inspector General of Education for the year 1915 had a reference to the words ' Depressed Classes'. Issacs (1965) is of the opinion that the term 'Depressed Classes' was introduced some time late in the last century in British official records. It was only in 1932 that this word was officially defined as only meaning the 'untouchables. Ambedkar demanded inter-alia a change of nomenclature. He proposed the words ' Protestant Hindu' or 'Non-Conformist Hindu'. In 1933, Gandhiji coined the word 'Harijan'. On the recommendation of the Simon Commission (1927), the term 'Scheduled Caste' was adopted by the Government. Finally, the Constitution of India used the word 'Scheduled Caste'.

Caste is a system of social organisations found in traditional India and has been surviving to the present day. Indian social life has been dominated by caste. Ghurya (1950) describes the caste system by indicating

the following six main features : (i) segmental division of society ; (ii) hierarchy of groups ; (iii) restrictions on feeding and social intercourse ; (iv) civil and religious disabilities and privileges of different sections ; (v) lack of unrestricted choice of occupation ; and (vi) restriction in marriage (pp. 2-17).

It follows that membership in a caste is hereditary. This inherited membership is fixed for life because the individual cannot change his caste by any effort of his own. The caste in the past was united by a common traditional occupation. M.N. Srinivas (1966) has tried to show that mobility was possible, though not easy, in the traditional system ; and that it did actually occur occasionally. The traditional system allowed individual castes to move up or down, the system itself remained unaltered. In other words, there was only positional and not structural change. This kind of movement, however, where a caste is the unit of mobility, is very different from that which is becoming increasingly common in modern India. The latter allows greater scope to the individual as the unit of mobility and tends increasingly to relegate caste to a marginal position (Beteille, 1969 P. 58). Thus, two different types of change in the hierarchical relationships among caste groups may broadly be conceived of. The first refers to change in the relative positions of the groups in the caste hierarchy. This type does not impair the caste system as a form for social stratification. The second type refers to a change in the very tendency of hereditary groups to be ranked. This leads to the transformation of caste system itself (D'Souza, 1967 P. 195). Since the nineteenth century, the closed social systems have been undergoing a process of

transformation into more open systems and further, this process has been accelerated during last two decades.

Low position of the Scheduled caste has been described by Blunt (1969) who observes : " At all times, the Brahmin priesthood has endeavoured to keep them segregated, not only from the Hindu society, but from the Hindu religion and the Hindu ceremonial ; they were not allowed to hear, much less study, the Vedas, they must not enter the temples, they must celebrate all ceremonies without using the mantras and no Brahmin would carry out any domestic ceremony for them" (P. 336). There are evidences which show that Scheduled Castes have remained deprived of all the human rights and performances and as Prabhu (1955) says that they are not even allowed the consideration which may be shown to animals. The 1931 Census lists the disabilities of the untouchable Hindu castes as falling under religious, social and civil areas. The District Gazetteers and many writers have presented a graphic picture of the oppression on the untouchables by the upper caste Hindus. They were not allowed to touch materials for use by them (upper caste Hindus). They were denied access to the temples and the services of the Brahmins, barbers etc. They were not allowed to enter school precincts and to draw water from common village wells. According to Ambedkar (1948), the notion of defilement, of pollution and contamination by touch is at the basis of untouchability. Though defilement is not new to Indian society, but, as it is practised by the Hindus, is different in form. Ambedkar (1948) says : "Notion of defilement prevalent among the Hindus is not different from that which obtained in primitive societies

but there is another form of untouchability observed by the Hindus. It is hereditary untouchability of certain communities" (P. 14). The Hindu society is distinguished from other societies in this type of untouchability, as Ambedkar (1948) says : " This type of untouchability among Hindus stands in a class by itself ...... There is nothing which can make the untouchables pure, they are born impure, they are impure while they live, they have the death of the impure and they give birth to children who are born with the stigma of untouchability affixed to them "(P. 21).

DEMOGRAPHIC INFORMATION :

In India, out of 42.9 crores population in 1961, Scheduled Castes were 6.4 crores, forming 15 percent of the total population. 1971 Census Report of India reveals that out of 54.8 crores population, Scheduled Caste were 8.24 crores forming the same 15 percent of the total population. 1981 Census Report of India reveals that out of 68.39 crores population, Scheduled Castes were 10 crores forming 14.6 percent of the total population. Among the regions in India, Uttar Pradesh has the largest population of Scheduled Castes followed by West Bengal and Bihar. According to 1971 Census, the number of Scheduled Castes in Uttar Pradesh was 1.90 crores, in West Bengal 89 lakhs and in Bihar 83 lakhs approximately.

Bihar is the second most populated State in India with a total population of about 6,98,23,154 and geographical area of 1,74,000 square kilometers (approx.) The sexwise ratio is 954 females per 1,000 males and the general literacy is 26 percent (1981 Census). In this State, the Scheduled Castes are distributed in all the districts. The districtwise

ratio of Scheduled Castes is largest in Palamau followed by Gaya. In Santhal Parganas, Ranchi and Singhbhum which are in the tribal belt, the Scheduled Caste percentage of population is below 10 percent. Appendix - 1 shows the distribution of Scheduled Castes Statewise (for India) and Appendix II gives the Scheduled Caste population districtwise (for Bihar). Nearly 88 percent of the Scheduled Caste population live in villages as against 77 percent of the total population.

EDUCATIONAL BACKGROUND :

The Scheduled Castes form a section of Indian society which has remained socially, economically, politically and educationally deprived. Even before the Independence, therefore, welfare programmes were launched for their uplift. But after the Independence, both the Central and the State Governments have taken greater interest in improving the condition of the Scheduled Castes and have been implementing various programmes for amelioration of their impoverished conditions. The major programme launched in order to enable the Scheduled Castes to move abreast with the rest of our society has been that of education. Both the Central and the State Governments have made special provisions for the education of the Scheduled Castes Special educational facilities, the reservation of seats in educational institutions, the reservation in Government jobs, Parliament and State Legislatures and a host of other welfare measures are provided for their upliftment. However, the educational measures are the most important among these provisions ; not only do they appropriate the major portion of the budget allocation under the welfare of Scheduled Castes, but also they are regarded as constituting the crucial mechanism for

bringing about social mobility among the persons belonging to these castes. The educational progress of the Scheduled Castes, therefore, can be regarded as the most important index of their general growth and development.

Studies reviewing the educational progress of the Scheduled Castes highlight two major deficiencies; firstly, the Scheduled Castes lag very much behind the rest of the population in their educational achievement (Naik, 1971) and secondly, among these castes themselves, some groups have made far more rapid progress than some others (Chitnis, 1972). Whereas there are many other facets of the educational problems of the Scheduled Castes, the present work deals with second aspect i. e. inter-caste differences among the Scheduled Castes in educational achievement.

The uneven educational progress among the different Scheduled Castes is in agreement with the general observation that when development takes place, the inequalities existing among different segments actually tend to increase rather than diminish. But the reasons for such a strange tendency are not so clear. The hypothesis which are advanced in this study for understanding the growing inequalities among the Scheduled Castes are that (the inequalities have a systematic character and that when the Scheduled Castes which are structurally differentiated are subjected to uniform conditions of change, different castes respond differently, with the result that the gulf between them widens further. The major objective of this study, therefore, is to unfold the structural differentiation of the educational inequalities among the Scheduled Castes.)

The universe of the study is the Patna division (consists of Patna, Nalanda, Rohtas and Bhojpur districts) whose Scheduled Caste population is 15,73,858 according to

1981 Census, which has, among all divisions of Bihar, the largest percentage of Scheduled Castes. Table- 1.1 shows ~~that~~ the Scheduled Castes of the old Patna district and their castewise population in 1971.

Table- 1.1

CASTEWISE DISTRIBUTION

Sl. No.	Name of the S. C.	Total population
1.	Bantar	4
2.	Bauri	36
3.	Bhogta	6
4.	Bhuiya	3,511
5.	Bhumij	3
6.	Chamar or Mochi	1,45,225
7.	Dabgar	19
8.	Dhobi	23,310
9.	Dom	7,242
10.	Dusadh	2,23,337
11.	Ghasi	4
12.	Halalkhor	76
13.	Mehtar or Bhangi	4,716
14.	Kanjar	47
15.	Lalbegi	104
16.	Musahar	90,338
17.	Nat	2,881
18.	Pasi	75,612
19.	Rajwar	6,614
20.	Turi	33
21.	Unspecified	5,459
	Total	5,91,877

Another disturbing finding of other studies about the educational problems of the Scheduled Castes, already pointed out, is the uneven degree of educational level achieved by different Scheduled Castes. This aspect of the problem in the Patna division may be analysed with reference to the nine large and medium-sized castes. The relevant information is presented in Table 1.2. The sub-castes which have insignificant population in the division have been left out of the study.

Table-1.2.

POPULATION OF LARGE AND MEDIUM-SIZED SCHEDULED CASTES: LITERACY AMONG THEM IN 1971.

Sl. No.	Name of the caste	Population in 1971	Literates	Percentage of literate and better educated persons
1.	Bhuiya	3,511	124	3.6
2.	Chamar or Mochi	1,45,225	3,821	3.9
3.	Dhobi	23,310	5,211	21.7
4.	Dom	7,242	449	6.8
5.	Dusadh	2,23,387	23,924	10.7
6.	Mehtar or Bhangi	4,[illegible]16	1,199	25.6
7.	Musahar	90,338	2,[illegible]21	2.7
8.	Pasi	75,612	5,814	8.6
9.	Rajwar	6,614	311	4.9
			Average	9.8%

Table 1.2 shows that the percentage of literacy among the various Scheduled Castes varied over wide ranges from 2.7% to 25.6% in 1971. This indicates that there exists a wide gap in literacy rates among the Scheduled Castes. The percentage of

literacy among Dhobi,Dusadh and Mehtar is above average and among the rest,it is below average. It shows the existing gap in educational development among the different castes of the Scheduled Caste.

Education is one of the most important dimensions of what is termed as the socio-economic development which is a complex variable including various other variables such as income,occupation and level of living. The socio-economic development,however,varies from region to region and with it, the level of education also varies. The fact remains that the Scheduled Castes in every region belong to the lowest socio-economic stratum.

The growing educational disparities among the Scheduled Castes would naturally raise some disturbing thoughts in the minds of the people. The growing disparities of wealth between the advanced and developing countries or between the rich and the poor in a given country in the face of development are usually attributed to the general tendency on the part of the priviledged groups to exploit the disadvantaged one. Therefore,one cannot but bear in mind the lurking questions whether the educational disparities among the Scheduled Castes are partly the result of :

(a) the economic exploitation of the poorer Scheduled Castes by the richer ones ; and

(b) an unfair competition among them for the limited opportunities.

To answer these questions,it is necessary to enquire into the causes of the disparities. But a study,such as this, using primary data, is hardly suitable for discovering the causes.

As mentioned above,attempts to provide equality of

educational opportunity among Scheduled Castes have been made. But studies conducted on educational backwardness of Scheduled Castes (Malik ,1979), Chitnis (1981), Khan (1980), Kamble (1982), Mishra (1978), Bose (1970), D'Souza (1967) reveal that they lack educational adoptibility.. Naik (1971) and Chitnis (1972) reveal that the Scheduled Castes lag very much behind the rest of the population in their educational achievement and there also exists a wide gap among these castes themselves, some groups have made far more rapid progress than some others. Singh (1981) has indicated that literacy among the Scheduled Castes is considerable low as compared to literacy among the general population. At the school level, wastage and stagnation is higher among the Scheduled Castes. Regional variations on socio-economic plans are visible in this country. Correct assessment of the situation can only be ascertained if the educational studies are conducted in socio-economic and educational achievement perspective. Keeping these consideration in mind, this study has been undertaken to assess the inter-caste difference among the Scheduled Castes in achievement at secondary stage of education in Patna Division of Bihar.

The study has thus been planned with following objectives :

i) To examine the difference in enrolment ratio among different castes of the Scheduled Castes ;

ii) To examine the difference in drop-out rate of different castes of the Scheduled Caste ;

iii) To examine the difference in the use of educational facilities in proportion to their population ;

iv) To examine the difference in school achievement among different castes of the Scheduled Caste; and

(vi) To find out the reasons of these differences.

CHAPTER - 2.

METHODOLOGY OF THE STUDY

Though .. is a pilot study, yet it is of multi-dimensional nature and as such it is beset with several problems at each stage of formulation, implementation, designing tools and techniques, analysis and report writing. Thus from the very beginning, all the research processes were organised in a scientific form. The first step was its planning and design.

PROCEDURE :

In order to discover the various dimensions involved within each concept, the following procedures were adopted :

i) A comprehensive review of literature was made on the sociological, educational, economical and psychological dimensions of the weaker section in India with special reference to Scheduled Castes.

ii) Discussion was held and consultation was made with social scientists working in the connected field and Government officials and others involved in the implementation of various welfare schemes for the Scheduled Castes.

iii) The dimensions of the concepts to be used in the study were prepared. This was finalised in a few sittings of the meeting in which academic staff of the department participated.

iv) Categories of terms were determined and definition of each term was developed.

[illegible] 32 [illegible] in the sample. [illegible] visited [illegible] years [illegible] in [illegible] the [illegible] sample. [illegible] in final [illegible]. [illegible] account [illegible] all [illegible] students, on which the [illegible] of the study [illegible].

Thus, the final study [illegible] on [illegible] students. [illegible] break-up of [illegible] students [illegible] in Table 2.1.

Table- 2.1

[illegible]

[illegible]	No. of respondents	[illegible] respondents
[illegible]	100	33.3
[illegible]	60	[illegible].6
[illegible]	58	19.3
[illegible]	52	17.3
[illegible]	10	3.3
[illegible]	8	2.6
Others	4	1.3
Total	300	[illegible].7

It may be seen that [illegible], which is the third [illegible] the [illegible] not have a single unit in the sample. [illegible] in the sample, an attempt [illegible] in [illegible] if any [illegible] of [illegible] in the 3[illegible] sampled schools. [illegible] not a single [illegible] could [illegible] available from this [illegible]. [illegible] the study [illegible] without any [illegible] of [illegible] in the sample.

[illegible] :

The operational definitions of [illegible] which have been used in the study, are given below :-

(1) [illegible] : this means :

(a) adjustment with school experience such as relation with fellow students, teachers and others ;

(b) adjustment with curriculum, areas of

difficulty in learning the subject and level of achievement in school subjects : and

(c) participation in co-curricular activities.

(2) Advantageous position :

The relatively better position of a Scheduled Caste group over the other Scheduled Caste group on the basis of an index comprising social, economic and educational positions in the society.

(3) Basic needs :

It includes minimum requirements regarding shelter, cloth and food. If these are not fulfilled, it would not be possible for Scheduled Caste community in our society to utilise the facilities available to them in other walks of life e. g. education, employment etc.

(4) Educational facilities :

It includes the facilities available to Scheduled Caste community in Bihar in respect of admission in school and colleges and other institutions and availability of hostels, scholarships, books, book grants, financial assistance and compensatory education.

(5) Social ambition :

Ambitions are the ideally set goal which an individual sets in life. The social ambition is the goal set by an individual in respect of choosing his marriage partner, envisaging the position for his family members in the society, his educational level, occupational position and his position in the society.

(6) Performance :

This means the personal achievement in the process of performing task in response to his ability to

be reflected in -

a) behaviour,

b) the completion of an intended action ; and

c) the observable exercise of a skill in regard to the curricular, co-curricular and occupational activities.

(7) Social Inequality :

Social distance between Scheduled Castes and non-Scheduled Castes and also between different castes within the Scheduled Caste : Social distance within the Scheduled Caste will indicate social gap between two groups.

(8) Economic Inequality :

The existing economic distance between Scheduled Castes and non-Scheduled Castes and also between different castes within the Scheduled Caste. Economic inequality within the Scheduled Castes will denote the existing gap among high, medium and low economic status groups of Scheduled Castes.

(9) School Adjustment :

It denotes the degree of acceptability of the school experience.

(10) Family Adjustment :

This means the degree of adjustment of students with their family members and family environment.

(11) School Experiences :

This refers to the degree of adjustment of students with institutional environment which includes relation with other students and teachers and adjustment with other facilities which are available.

Operational definitions of the terms were

necessary as the concepts used in this (it is true for any study)have to be translated into observable and measurable variables. Every research project has its own meaning,objectives and limitations and,as such,the variables used and defined in this study have their limited purpose. While defining these variables,it was also kept in mind that they do not depart conceptually from the general definitions.

The concepts used here are only symbols of phenomenon being studied and are essential before coming over to actual operation of a research study.

TOOLS AND TECHNIQUES :

This is a non-experimental field study in which interview method has been used because there is an immediate association between question and answer. The implementation of this method is difficult because an investigator has to establish a closer bond with the respondent. The respondent must be convinced that the investigator would keep their answers confidential. Keeping all these in mind,the investigators were trained in the techniques of data collection through interview.

The single critical element in achieving success with the interview technique is the interviewee's ability to establish sufficient rapport. The interviewers were the Research Fellows working on the project. They were asked to contact the respondent twice or thrice for correct recording of the interview. Although it was a time consuming effort,but it was essential in order to make the interview meaningful. To facilitate the work of interviewer and interviewees,most of the items of the schedules were in

structured form. The interview schedules used in the present study, contain questions as well as points for interviewer to keep in mind at the time of interview.

The main insturment of data collection was interview-schedule. So, the relevant data were collected from the students and headmasters with the help of a standardised interview-schedule. Keeping the level of respondents knowledge of English in mind, the schedule was developed in Hindi and its English version is presented in the Appendix.

The interview-schedule contained questions on various aspects of the life and living conditions of Scheduled Caste students, such as their occupation, income, literacy, family background, educational achievement etc. The interview-schedule was prepared which contains items on all above aspects of problems which the Scheduled Caste students have been facing. In order to save the time of the interviewer as well as the respondents, most of the questions were put in structured form. They also include some tables in order to gather more information in lesser time. For the same reason, there were also yes/no types of questions.

So far the content of the questions is concerned, the number of reaction seeking questions is greater than the number of information seeking questions in the schedule. Examining the questions from the point of view of the content, it is found that there are 8 questions on identification, 33 questions on education, 6 questions on social status and 9 questions on school related information.

The tool was thus specifically developed for the purpose of this project. The interview-schedule was a mixed form of guide and schedule both. This was purposely done to help the interviewer at the time of interview and also for

data analysis. It is an interview guide in the sense that spaces have been provided against items on which the answers are sought so that none of the areas about which information have to be sought is left out. It is a schedule in the sense that the responses have to be recorded by the interviewer himself. And so, most of the items are in a question form and moreover is in a structured form. This was also done to save the time.

As most of the questions in the schedule are structured, some questions in the schedule involve psychometric measurements and they are on four-point scale, five-point scale and seven-point scale. The instructment was developed for the purpose of this study and its reliability and validity were also ensured. The schedule so prepared was sent to 20 experts from the fields of Education, Psychology, Sociology and Statistics requesting them to go through all the questions and make comments and suggestions. In the light of their suggestions, some of the questions were modified or changed. A pilot study was undertaken and the item analysis was done as a result of which some of the items were dropped from the schedules. The schedule was, thus, ready for use. Besides, an Information Blank was also prepared to collect information needed in the study. This also formed a part of the schedule.

FIELD WORK :

This also includes the time schedule of the project, the organisational structure and the inter-personal relationship among the staff members of the research team. Side by side, it also includes a brief report on various

problems faced since the launching of the project till its completion and the strategies adopted to solve them. The strategies adopted were different for solving problems which were different in nature, sticking strictly to the point that the main work may not deviate from the principal objectives of the study.

The project was sanctioned for 8 months. It was launched in July 1985. One month's time was consumed in preparation. Another period of one month was taken in preparation of schedules and re-testing of the developed tools. Data collection consumed two months. Data processing and data analysis took another two months. It could be possible to submit the report to the N.C.E.R.T. by April, 1986.

ORGANISATIONAL STRUCTURE :

The organisational structure of the project is given below :

1. Project Director-cum-Principal Investigator .... 1 (Honorary)
2. Research Fellow 2
3. Part-time typist 1

Even after completing their period, they remained attached to the project work with the same zeal and co-operations.

Because the project was being executed by the Department of Education, Patna University, some of the serious difficulties in data collection were overcome. The Department is having close link with the schools and in every school there were quite a few teachers who were old students of the Department. The investigators were well received by the schools and arrangement for interview was made without any difficulty. Both the investigators visited each school at different times and each one's data were checked by another. The Chief Investigator also visited one third of the schools in the sample.

CHAPTER- 3

GENERAL CHARACTERISTICS OF THE SAMPLE

CASTE DISTRIBUTION :

Scheduled Caste, as a group, has remained socially, economically and educationally deprived in our society. As already stated, some studies have pointed out that post-Independence efforts, to escalate the status of this group, have not been availed uniformly by all the castes within the Scheduled Caste. This pilot study was undertaken to isolate various clusters of castes in respect of their educational progress and to focus attention on the factors responsible for creating gaps among various castes.

The study is based on a sample of 300 Scheduled Caste students. The castewise distribution of the respondents is presented in Table 3.1.

Table -3.1

CASTEWISE DISTRIBUTION OF RESPONDENTS

Caste	No. of Respondents	Percentage
Dusadh	100	33.33
Chamar	68	22.66
Dhobi	58	19.33
Pasi	52	17.33
Mehtar	10	3.33
Dom	8	2.66
Others	4	1.33
Total	300	99.97

As already stated, 354 Scheduled Caste students were taken in the sample, but the data were collected on

300 respondents which is 84.74% of the initially selected sample of Scheduled Caste students reading in Class IX of the sampled schools. The remaining 84 students do not occur in the study as they were not available for interview. They were very irregular in school attendance. There were only six castes with more than one respondents in the sample. Four castes were having one student each and hence these four students were clubbed together and put under the head 'Others'. The analysis of results, therefore, takes into account six castes, others are being regarded as a group which is getting either no benefit or very negligible benefit from education. Among the six castes, Dusadh heads the table with 100 respondents which form 33.33% of the sample. Although Dusadh is mainly a rural based community, it has been found in another study (Singh, 1982) that they are better off than many other Scheduled Castes. Next to Dusadh are Chamar, Dhobi and Pasi, quite close to each other in number. Chamars and Dhobies are mainly in urban or suburban areas, but Pasies are uniformly distributed in rural as well as urban areas. The traditional occupation of Chamars is shoe-making, of the Dhobies is washing clothes and of the Pasies is trading in toddy (palm-juice). The Mehtars and the Doms come in the bottom. Even if combined together, their number is about one-third of that of the Pasi. These two castes are traditionally being employed as scavengers. In the other castes figure Musahar, Kanjar, Halkhor and Bakho. Among them, Musahars' population is the largest in the Patna district.

FAMILY SIZE :

Family size is also considered as a factor determining the developmental activities of the community. Castewise family size of the respondents was tabulated which is given in Table 3.2.

Table 3.2

AVERAGE FAMILY SIZE

Caste	Average family size
Dusadh	6.4
Chamar	6.0
Dhobi	6.1
Pasi	7.6
Mehtar	8.2
Dom	7.[illegible]
Total average	6.8

The average family size of the sample comes to be 6.8. Among the six major castes, the family size of Dusadh, Chamar and Dhobi is below the average; whereas the family size of Pasi, Mehtar and Dom is above the average.

OCCUPATION :

The profession which gives maximum income to the family was termed main occupation of the family. Table 3.3 presents the distribution of family occupation of the respondents.

INCOME :

Income from all sources to the family during the month of June, 1985 was referred to as the monthly income of the family. The monthly income of the families is given in Table 3.4.

Table- 3.4

INCOME DISTRIBUTION OF THE FAMILY

Caste/ monthly income	Less than Rs 200	Rs 200-399	Rs 400-599	Rs 600-799	Rs 800-1000	More than Rs 1,000	Total
Dusadh	2	36	36	18	6	2	100
%	(2.0)	(36.0)	(36.0)	(18.0	(6.0)	(2.0)	(100.0)
Chamar	1	17	17	13	7	3	68
%	(1.4)	(25.0)	(39.7)	(19.3)	(10.2)	(4.4)	(100.0)
Dhobi	1	17	19	11	8	2	58
%	(1.7)	(29.3)	(32.7)	(18.9)	(13.7)	(3.4)	(99.7)
Pasi	1	15	18	8	5	5	52
%	(1.9)	(28.8)	(34.6)	(15.3)	(9.6)	(9.6)	(99.8)
Dom	1	6	1	-	-	-	8
%	(12.5)	(75.0)	(12.5)				(100.0)
Mehtar	2	7	1	-	-	-	10
%	(20.0)	(70.0)	(10.0)				(100.0)
Others	-	2	2	-	-	-	4
%		(50.0	(50.0)				(100.0)
Total	8	100	104	50	26	12	300
%	(2.6)	(33.3)	(34.6)	(16.6)	(8.6)	(4.0)	(99.7)

From the figures in Table 3.4, it is inferred that about 70 percent of the respondents are coming from the families having monthly income of less than Rs 600-00. There are only 4% families whose monthly income exceed Rs 1,000-00. At the present price level, it is very difficult to run a family on a monthly income of less than Rs 600-00. The situation worsens when the family size is a large one (over 60% families are of large size with more than 6 members). To worsen the situation, about 36% families are living on a monthly income of less than Rs 400-00. The income of the family of the respondents, in view of the family size, is insufficient. If castewise distribution of income is considered, it would be found that none of the families among Doms, Mehtars and other unspecified castes have monthly income exceeding Rs 600/-. Among the other four castes, 36 percent Dhobi families' monthly income exceeds Rs600; 34 percent among Chamars and Pasis are in this income group and the Dusadhs occupy the last position with 26 percent.

NUMBER OF EARNING MEMBERS :

Income distribution of families visualises that majority of families have per capita income below the

poverty line. There may also be advantage of having a large family if most of the members are earning. It was, therefore, of the interest to see the pattern of families in respect of their earning members. Table 3.5 indicates the number of [illegible] earning members in the families surveyed.

Table 3.5

EARNING MEMBERS IN THE FAMILY

No. of earners	No. of families	Percentage
0	-	-
1	124	41.3
2	88	29.3
3	48	16.0
4	16	5.3
5	14	4.6
6	6	2.0
7	4	1.3
Total	300	99.8

The average family size is 6.8 (Table 3.2) and on the average 2.1 members of the family are engaged in some gainful activities. In other words, thirty percent of the family members are engaged in earning bread for the family. The average family size, average earning members and the income are indicative of large-scale disguised unemployment and lower rate of wages among the Scheduled Castes. The rural population is worse affected.

LITERACY :

Literacy is another important variant of Scheduled Caste backwardness, specially in rural areas where this community is even now the victim of social,

economic and cultural deprivation. In social hierarchy, education is reflection of the social, economic and cultural status of the respondents. As the respondents are students, the entire population is literate. Table 3.6 presents the literacy level of the parents of the respondents.

Table- 3.6

EDUCATION OF PARENTS OF RESPONDENTS

Caste/ Level of Education	Illiterate		Upto Primary		Middle		Matric		Above Matric		Total
	F	M	F	M	F	M	F	M	F	M	
Dusadh	11	88	54	6	13	5	12	1	10	-	100
%	(11.0)	(88.0)	(54.0)	(6.0)	(13.0)	(5.0)	(12.0)	(1.0)	(10.0)		(100.0
Chamar	12	54	24	7	10	6	13	1	9	-	68
%	(17.6)	(79.4)	(35.2)	(10.2)	(14.7)	(8.8)	(19.1)	(1.4)	(13.2)	-	(99.8
Dhobi	13	40	25	9	6	5	5	2	9	2	58
%	(22.4)	(68.9)	(43.1)	(15.5)	(10.3)	(8.6)	(8.6	3.4	15.5	13.4	99.9
Pasi	18	45	22	7	8	-	4	-	-	-	52
%	(34.6)	(86.5)	(42.3)	(13.4)	(15.3)		(7.6)				(99.8
Dom	5	7	3	1	-	-	-	-	-	-	8
%	(62.5)	(87.5)	(37.5)	(12.5)							(100.0
Mehtar	4	8	5	2	1	-	-	-	-	-	10
%	(40.0)	(80.0)	(50.0)	(20.0)	(10.0)	-	-	-	-	-	(100.0)
Others	1	4	3	-	-	-	-	-	-	-	4
%	(25.0)	(100.0)	(75.0)								(100.0
Total	64	246	135	32	38	16	34	4	28	2	300
%	(21.3)	(82.0)	(45.3)	(10.6)	(12.6)	(5.3)	(11.3)	(1.3)	(9.3)	0.6)	(99.8

A close look at the figures in Table 3.6 shows that among the parents, about 79 percent fathers of the respondents are either at the literacy level or above, but about 82 percent mothers are illiterate. This also indicates a wide gap between male and female in literacy. The fathers of about 33 percent are middle and above, a small number of them have received education upto matric and above. Mothers of only two respondents have gone beyond matriculation level. On the castewise analysis, it is found that none of the mothers of the respondents belonging to Pasi, Dom, Mehtar and other unspecified castes reached the level of education beyond primary stage. The two mothers having post matriculation stage of education belong to the Dhobi community. The caste-wise figures also indicate that the parents of the respondents belonging to Dusadh, Chamar and Dhobi families are on better educational footing than others. To have an idea of the educational level of the families, it was also examined as to how many families are sending their children of the school-going age to schools. It was found that 12 families i. e. 14% of the sample are such which are sending all the children to schools.

Standard of living of a community throws much light on its other aspects. It was, therefore, considered worthwhile to examine their standard of living in terms of their housing conditions, lighting facilities, drinking water facilities and localities. Most of the respondents were living in kachcha houses and dirty locality. The housing condition of the respondents is given in Table 3.7.

Table - 3.7

HOUSING CONDITIONS

Castes	No. of families living in Kachcha houses	No. of families living in Pucca houses.	Total
Dusadh	80	20	100
%	78.8	21.1	34.6
Chamar	38	30	68
%	55.8	44.1	22.6
Dhobi	44	14	58
%	75.8	24.1	19.3
Pasi	42	10	52
%	80.7	19.2	17.3
Mochiar	10	-	10
%	100.0	-	1.3
Dom	8	-	8
%	100.0	-	2.6
Others	4	-	4
%	100.0	-	1.3
Total	226	74	300
%	75.3	24.7	100.0

Table 3.7 reveals that 74.3 perfent or three-fourths families of the respondents live in Kachcha houses. Among

...arious castes,78.8 percent of Dusadh,75.8 percent of Dhobi ... percent of Chamar,80 percent of Pasi,100 percent of Mehtar ...nd Dom families live in Kachcha houses. In respect of housing conditions,Chamar is better than all others ;whereas Mehtar and Dom are in the worst position.

Table 3.8 presents lighting facilities in the houses in which the sampled families were living. Electric facility for lighting purpose is enjoyed by 20 percent respondents only while others use crude lamps (46 percent)and other types of lamps for lighting during dark hours.

Table 3.8

LIGHTING FACILITIES

Facilities	No. of families	Percentage
i) Electric	60	20.0
ii) Crude lamp	136	45.3
iii) Lamp with chimney	80	26.6
iv) Others	24	8.0
Total	300	99.9

Table 3.9 presents facilities of drinking water.

Table 3.9

SOURCES OF DRINKING WATER FACILITIES

Sources	No. of families	Percentage
i) Common well	138	46.0
ii) Tap	90	30.0
iii) Own Well	26	8.6
iv) Pond or tank	8	2.6
v) Hand Pipe	34	11.3
vi) River	4	1.3
N=	300	99.8

In recent years,there has been some improvement in providing facilities of drinking water to the weaker section

of the society. Among the families of the respondents, only 0.6 percent families now use pond water and 1.3 percent use river water. Rest get water from either well or tap.

Table 3.10

LOCALITY OF THE RESPONDENTS

Locality	No. of families	Percentage
Healthy	2	0.66
Dirty	100	33.33
Very dirty	198	66.00
N =	300	99.99

The locality of living was put under three categories, namely, healthy, dirty, and very dirty. Healthy locality may be explained as one which has clean roads, free from the insanitary conditions of congested housing colonies, good water supply systems, good drainage system and free from water logging after moderate rains. Dirty locality may be explained as one which does not have healthy surroundings. City slum areas and village localities with congested houses and no drainage arrangement may be included in this category. Very dirty locality may be explained as one which is not fit for human living. Jhuggis on dirty places, not meant for housing purposes and improvised living tents on damp places have also been taken as very dirty locality. In the rural areas, the small houses with no drainage system in which several families live together with their domestic animals come in this category. Generally such localities are quite separate from town mohalla or village.

Table 3.10 shows that only 2 families (0.66 percent) live in healthy locality. 33.33 percent families live in

dirty locality and 66.00 percent families live in very dirty localities.

Taking all factors of living conditions into consideration, it is found that more than two-thirds of the families of the respondents have poor living conditions.

CHAPTER - 4

RESULTS AND DISCUSSIONS

This pilot study was undertaken to explore the nature and extent of difference in educational achievement among various castes of the Scheduled Caste. The research questions to be answered were :

1) Does the enrolment ratio among various castes of Scheduled Castes differ ?
2) Does the drop-out rate differ among various castes of the Scheduled Castes ?
3) Do the various castes of the Scheduled Castes differ in school achievements ?
4) What are the reasons for such differences ?

In order to study enrolment ratio among various castes of the Scheduled Caste, information regarding number of children of the age group 6-14 years and the number of age group children attending school in the families of the respondents (300) were collected. A ratio of these two was was worked out as enrolment ratio. Table 4.1 gives castewise distribution of the enrolment ratio.

Table - 4.1

CASTEWISE DISTRIBUTION OF THE ENROLMENT RATIO

Caste	Total no. of children of (6-14) yrs of age.	Total no. of children of (6-14) years attending schools.	Percentage of children attending schools.
Dhobi	364	316	86.8
Chamar	364	296	81.0
Pasi	244	176	72.1
Dusadh	556	396	71.1
Dom	44	24	54.5
Mehtar	52	28	53.8
Others	24	12	50.0
Total	1,646	1,246	70.5

The general enrolment ratio in Bihar for the age group 6-11 years for 1982-83 is 76.33 percent and for the age group 11-14 years is 35.36 percent. Table 4.1 indicates that the enrolment ratio in the case of Scheduled Caste is 70.5 percent. This means that gap in the enrolment ratio between Scheduled Caste and other castes is slowly narrowing. Yet 70.5 percent enrolment ratio should not be taken as satisfactory because it does not give a general picture. The children of the families of the respondents have only been taken into account and it is assumed that these families may show better results in enrolment than the families in which no one has entered a high school.

Figures of the Table 4.1 also indicates that four castes- Dhobi, Chamar, Pasi and Dusadh are on the higher side of average enrolment ratio; whereas Dom and Mehtar are below the

average. The enrolment ratio of Dhobi is 86.8 percent (highest among the Scheduled Castes) and that of Mehtar is 53.8 percent (lowest), the difference between the highest and lowest enrolment being 33 percent. The gap index is too wide. The existing gap between Scheduled Caste and the general enrolment in Bihar is 2.70 percent for 6-11 years.

As the year of data collection was 1985 on students of Class IX, the drop-out has been calculated on the basis of enrolment in 1977, the year in which the respondents are expected to have been enrolled in school system. All the thirty schools from which sample was drawn are high schools ; they do not have primary classes. The feeder schools of all these high schools were identified on the basis of information from Head-Masters of these high schools and from the respondents where they had studied. Altogether 119 primary schools were identified from which enrolments in class I and enrolments in class V were noted. All the thirty high schools take entry of the students in class VI and hence the castewise enrolment in the sixth class was also noted. The figures so obtained are given in Table 1.2.

Table 1.2

DROP-OUT RATIO

Caste	No. of students enrolled in Class I in 1977	No. of students in Class V in 1981	Drop-out rate in percentage	No. of students enrolled in class VI in 1982	No. of students in Class IX in 1985	Drop-out rate in percentage.
1	2	3	4	5	6	7
Dusadh	352	174	50.7	131	121	7.6
Chamar	188	91	48.2	80	75	6.3
Dhobi	150	71	52.5	68	64	5.9

Contd.

1	2	3	4	5	6	7
Pasi	174	77	55.6	67	60	10.4
Dom	50	12	76 00	12	10	16.6
Mehtar	72	15	78.00	12	10	16.6
Mushar	48	7	85.5	5	4	20.0
Kanjar	36	6	83.3	4	3	25.0
Others	78	9	88.0	9	7	22.2
Total	1,148	462		388	354	

Table 4.2 indicates the highest drop out rate among castes which are small in number which have been put under the heading "Others" (88.0%) in the age group 6-11 years. Drop out rate among the Mushar (85.5%) and the Kanjars (83.3%) is also very high. The drop-out rate is the lowest in the Chamars (48.2%). A little higher drop-out is in the Dushadhs (50.7%) and then in the Dhobis (52.5%) and then in the Pasis (55.6%). The Doms (76.0)and the Mehtars (78.0%) occupy the middle position. All the castes may be placed in three clusters on the basis of drop-out rate :

Cluster I (Chmar,Dusadh,Dhobi and Pasi);

Cluster II (Dom and Mehtar) ; and

Cluster III (Mushar,Kanjar,and others).

Table 4.2 also indicates tha out of the total of 462 students in Class V,only 388 took admission in Class VI in the thirty schools taken in the study. But it could not be ascertained whether other migrated to other schools or dropped out. For this reason,drop-out rate at this stage has not been calculated as this will not give correct estimate.

Table 4.2 also gives the drop-out rate between Class VI and Class IX. The minimum drop-out (5.9%) is in the Dhobi and

he maximum is in the Kanjar, the Mushar and others.

If the clusters are formed on the basis of the drop-out rate from Class VI to IX, it is found that the Chamar, the Dusadh, the Dhobi and the Pasi are in better position than others. The same clusters as formed on the basis of drop-out rate at the age group 6-11 years are maintained.

Enrolment in school is only an index of educational progress in quantitative terms. Even if an equality is maintained qualitatively, much remains to be achieved in terms of quality which is much more important in todays world in which every human activity is being judged in terms of quality. Other facilities remaining the same, study habits make much difference in educational achievement. Along with other factors, study habit is a correlate of educational achievement.

Table 4.3 presents information about study habits of the respondents. In this Table, study habits in terms of hours of study during extra school hours have been shown. The hours spent in school have been assumed equal for all.

Table- 4.3

STUDY HABITS OF THE RESPONDENTS

Caste	0-2 hrs.	2-4 hrs	4-6 hrs	6-8 hrs	8-10 hrs	total
Dusadh %	70 (70.0)	30 (30.0)	-	-	-	100 (100.0)
Chamar %	20 (29.4)	28 (41.2)	10 (14.7)	10 (14.7)	-	68 (100.0)
Dhobi %	8 (13.7)	13 (22.4)	25 (43.1)	8 (13.7)	4 (6.8)	58 (99.7)
Pasi %	30 (57.6)	18 (34.6)	4 (7.6)	-	-	52 (99.8)
[illegible] %	8 (100.0)	-	-	-	-	8 (100.0)
Mehtar %	8 (80.0)	2 (20.0)	-	-	-	10 (100.0)
Others	4 (100.0)	-	-	-	-	4 (100.0)
Total %	148 (49.3)	91 (30.3)	39 (13.0)	18 (6.0)	4 (1.3)	300 (99.9)

Figures of Table 1.3 throws new light on study habits among students of different castes. 70 out of 100 students (70%) of the Dusadhs spend less than two hours on study daily at home, but 48 students out of 68 (70.6%) from the Chamar spend more than 2 hours on study out of school hours. These two castes, though in the same cluster with regard to enrolment and drop-out, present a contrast in study habits. 29.4 percent students in the Chamar community study for more than four hours during extra school hours. Among the Dhobies, the picture is even brighter than the Chamars. Among the students belonging to the Dhobi community, only 13.7% spend less than two hours and rest of them spend more than 2 hours in study. Over and above, 20.5 percent spend more than six hours in study out of which 6.8 percent spend more than 8 hours in study. Among the Doms, Mehtars and others, almost all students spend less than 2 hours in study at home. As regards the living conditions, it was found that the Dhobies have better living conditions than other castes (Chapter 3). Better socio-economic conditions lead to better living conditions and ultimately create conditions for better educational facilities. It is, therefore, understandable that the Dhobies have better study habits than other castes.

As study habit is one of the factors of academic achievement, it may be assumed that students belonging to the Dhobi community should be on the higher side of the achievement scale. However, this remains a theoretical proposition at this stage and the final conclusion will be made after taking into account all the parameters undertaken in this study.

Abject poverty and illiteracy prevent the students from devoting required number of hours on study. The study habits

of Indian students,expressed in hours of study,on the average, is lower than their counter-parts in the western countries. The average hours (2 hours) spent by Scheduled Caste students is far less the Indian average (6 hours). These hours of study are beyond their stay in schools. In this age of knowledge explosion,it is not enough to have better tools and techniques of education,but it is also necessary to devote more and more time on study. The Scheduled Caste students are lagging behind.

It is also,therefore,important to know the feeling of the Scheduled Caste students about their stuy habits. Whether they feel that they should spend more hours on study,this question was asked and the results are given in Table 4.4.

Table 4.4

DESIRE TO DEVOTE MORE TIME TO STUDY

Caste	Yes	No	Undecided	Total
Dusadh	82 (82.8)	16 (16.0)	2 (2.0)	100 (100.0)
Chamar	58 (85.2)	8 (11.7)	2 (2.9)	68 (99.8)
Dhobi	52 (89.6)	6 (10.3)	- (-)	58 (99.9)
[illegible]si	48 (92.3)	4 (7.6)	- -	52 (99.9)
[illegible]	0	8 (100.0)	-	8 (100.0)
[illegible]tar	-	10 (100.0)	-	10 (100.0)
Others	-	4 (100.0)	-	4 (100.0)
Total	240 (80.0)	56 (18.6)	4 (1.3)	300 (99.9)

The respondents' feelings as shown in Table 4.4 reveal

hat there are two distinct clusters of castes. Four castes (Dusadh, Chamar, Dhobi and Pasi) may be grouped into one as over 80 percent respondents in each caste have desire to spend more time in studies, when two castes (Dom and Mehtar) and others may form another cluster as all the respondents belonging to these castes do not have the desire for devoting more hours for study. In qualitative terms, the two castes and others have no desire for better achievement.

240 respondents went to devote more time to study, but they are not able to do so. It seems worthwhile to investigate the reasons for their not doing so. The responses so obtained re given in Table 4.5.

Table- 4.5

REASONS FOR NOT DEVOTING MORE TIME TO STUDY

Caste	Family problems	Lack of facilities	Lack of interest	Cannot spare more time	Others	Total
Dusadh	16	48	10	8	-	82
	(19.5)	(58.5)	(12.1)	(9.7)	-	(99.8)
Chamar	18	30	8	2	-	58
	(31.0)	(51.7)	(13.7)	(3.4)	-	(99.8)
Dhobi	4	40	8	-	-	52
	(7.6)	(76.9)	(15.3)	-	-	(99.8)
Pasi	14	24	6	4	-	48
	(29.1)	(50.0)	(12.5)	(8.3)	-	(99.9)
Dom	-	-	4	4	-	8
	(-)		(50.0	(50.0)		(100.0)
Mehtar	2	8	-	-	-	10
	(20.0)	(80.0)	-	-	-	(100.0)
hers	2	2	-	-	-	4
	(50.0)	(50.0)	-	-	-	(100.0)
Total	56	152	36	18	-	262
%	(21.3)	(58.0)	(13.7)	(6.81)	-	(99.8)

Among the possible reasons for not devoting more time to study, most of the respondents from all the castes have indicated that they do not do so because they do not have study facilities. 51.7% Chamars, 76.9% Dhobies, 50.0% Pasies, 58.5% Dusadhs and 80.0% Mehtars have indicated that they do not have study facilities. Among all the castes, family problems is another important reason which creates hinderance in studies. Only deviation is Dom. Though there are only 4 respondents of Dom in the sample, all of them have indicated that lack of interest in studies is the cause due to which they do not devote more time to studies. It is, therefore, not fair to accept caste differentiation with regard to reasons for devoting less time in study.

In schools, some students do not follow the lessons which creates obstacles in their educational achievement. There may be several reasons for difficulties in following lessons. Is there any caste difference with regard to difficulties in following lessons ? The respondents' answers have been given in Table 4.6.

Table 4.6

DIFFICULTY IN FOLLOWING CLASS LESSONS

Caste	Yes	No	Total
Dusadh	44	56	100
%	(44.0)	(56.0)	(100.0)
Chamar	18	50	68
%	(26.4)	(73.5)	(99.9)
Dhobi	16	42	58
%	(27.5)	(72.4)	(99.9)
Pasi	20	32	52
%	(38.4)	(61.5)	(99.9)
Dom	2	6	8
%	(25.0)	(75.0)	(100.0)
Mehtar	4	6	10
%	(40.0)	(60.0)	(100.0)
Others	4	-	4
	(100.0)		(100.0)
Total	108	192	300
%	(36.0)	(64.0)	(100.0)

Table 4.6 indicates that 36.0% respondents feel difficulty in following class-room lessons; whereas 64.0% do not feel so. Among those who do not feel difficulty are - Dom (75.0), Chamar (73.5%) and Dhobi (72.4%). Pasi (61.5%), Mehtar (60.0%) and Dusadh (56.0%) are below average, but above 50.0%. The Dusadhs are far ahead of other castes and so far as following class-room lessons is concerned, they are in better position than other castes.

108 respondents were of the opinion that they feel difficulty in following lessons. It is worthwhile to examine the causes of their difficulty.

Table - 4.7

REASONS FOR DIFFICULTY IN FOLLOWING THE LESSONS

Caste	Teaching not interesting	Difficulties are not removed	Lack of rapport with hte teachers	Others	Total
Dusadh	6	24	14	-	44
%	(13.6)	(54.5)	(31.8)		(99.9)
Chamar	2	6	10	-	18
%	(11.1)	(33.3)	(55.5)	-	(99.9)
Dhobi	2	10	4	-	16
%	(20.0)	(30.0)	(50.0)		(100.0)
Pasi	4	6	10	-	20
%	(20.0)	(30.0)	(50.0)		(100.0)
Dom	-	-	2	-	2
%			(100.0)		(100.0)
Mehtar	-	-	4	-	4
%			(100.0)		(100.0)
Others	-	-	4	-	4
%			(100.0)		(100.0)
Total	14	46	48	-	108
%	(12.9)	(42.5)	(44.4)		(99.8)

Table 1.7 reveals that 56 percent Chamar, 50 percent Pasi, 100 percent Dom and 100 percent Mehtar are of the opinions that they have difficulties in following the lessons because teacher-pupil rapport is lacking. 58 percent Dusadh, 63 percent Dhobi and 30 percent Pasi do not follow the lessons because their difficulties are not removed by the teachers. About 14 percent Dusadh, 11 percent Chamar, 13 percent Dhobi and 20 percent Pasi do not follow the lessons because teachings are not interesting. Taking an overall view, it may be said that highest number of the respondents who find difficulty in following lessons subscribe to the teachers' apathy to Scheduled Caste students. Teachers' apathy to students in general to all students has been found in another study also (Singh, 1982).

(Teacher-pupil relationship is a very important factor in institutional life.) It is from this end that it was proposed to study the attitude of teachers towards Scheduled Caste students which can be best perceived by students only. The attitude has, therefore been measured by students perception.

Table 1.8

STUDENTS PERCEPTION OF TEACHERS ATTITUDE

Caste	Very helpful	Helpful	Indifferent	Discouraging	Very discouraging	Total
Dusadh	8 (8.0)	62 (62.0)	4 (4.0)	16 (16.0	10 (10.0)	100 (100.0)
Chamar	6 (8.8)	42 (61.7)	2 (2.9)	12 (17.7)	6 (8.8)	68 (99.9)
Dhobi	8 (13.7)	34 (58.6)	-	10 (17.2)	6 (10.3)	58 (99.8)
Pasi	4 (7.6)	28 (53.8)	2 (3.8)	14 (26.9)	4 (7.6)	52 (99.7)
Dom	2 (25.0)	4 (50.0)	2 (25.0)	-	-	8 (100.0)
Mehtar	4 (40.0)	6 (60.0)	-	-	-	10 (100.0)
Others	-	2 (50.0	2 (50.0)	-	-	4 (100.0)
Total	32 (10.6)	178 (59.3)	12 (4.0)	52 (17.3)	26 (8.6)	300 (99.8)

Table 4.8 reveals that about 70 percent of the total sample is of the view that their teachers are either very helpful or helpful. Strangely, Domes and Mehtars who are at the lowest end on other parameters of educational achievement, think that their teachers are very helpful. Though overall situation is not discouraging, but 8.6% respondents are of the opinion that their teachers are very unhelpful. This shows that there are still some teachers who have very unfavourable attitude towards Scheduled Caste students. If castewise data are considered, it may be said that the children from Dusadh, Chamar, Dhobi and Pasi families have a sharp reaction to the unfavourable attitude of the teachers.

After examining the factors which indirectly influence pupils learning and retention in schools, the data which directly indicate the achievement were examined. The percentage of marks obtained at the last annual examination (i. e. Class VIII annual examination) by the respondents were taken as an indicator of their academic achievement.

Table 4.9 presents castewise percentage of marks obtained at the last annual examination.

Table - 4.9

PERCENTAGE OF MARKS OF THE RESPONDENTS

Caste	Below 20%	30-39%	40-49%	50-59%	60% and above	Total
Chamar	16 (23.5)	24 (35.3)	20 (29.4)	4 (5.8)	4 (5.8)	68 (99.8)
Dusadh	40 (40.0)	26 (26.0)	20 (20.0)	10 (10.0)	4 (4.0)	100 (100.0)
Dhobi	12 (23.1)	22 (42.3)	10 (19.2)	6 (11.5)	2 (3.8)	52 (99.9)
Pasi	20 (34.4)	26 (41.8)	4 (6.8)	6 (10.3)	2 (3.6)	58 (99.9)
Dom	4 (50.0)	2 (25.0)	2 (25.0)	-	-	8 (100.0)
Mehtar	4 (40.0)	6 (60.0)	-	-	-	10 (100.0
Others	4 (100.0)	-	-	-	-	4 (100.0
Total	100	106	56	26	12	300
%	(33.3)	(35.3)	(18.6)	(8.6)	(4.0)	(99.8)

(Figures in the parentheses indicate percentage

Table 4.9 indicates two clear clusters of castes. One cluster consists of Chamar, Dusadh, Dhobi and Pasi and the other cluster consists of Doms, Mehtars and others. In the second cluster, none has obtained marks above 49% ; whereas in the first cluster, a few from each caste have obtained marks above 60%. There is a clear indication that the castes in the first cluster are not ahead of others in school enrolment only, but they are also in a position to show better performance in examinations. Among the four castes belonging to first cluster, Dusadh seems to be lagging behind the others as 10% of the Dusadh respondents have secured less than 30% marks. Next to Dusadh is Pasi. Taking every thing into consideration, Chamar seems to be in the best position.

Performance of students from various castes at their last examination is not encouraging. It may be meaningful to know whether they are satisfied with their results or not. A question regarding their satisfaction or disatisfaction was asked and the results are given in Table 4.10.

Table- 4.10

SATISFACTION WITH PAST RESULTS

Caste	Yes	No	Total
Dusadh	42 (42.0)	58 (58.0)	100 (100.0)
Chamar	30 (44.3)	38 (55.6)	68 (99.9)
Dhobi	26 (44.4)	32 (55.4)	58 (99.8)
Pasi	24 (46.1)	28 (53.8)	52 (99.9)
Dom	2 (25.0)	6 (75.0)	8 (100.0)
Mehtar	2 (20.0)	8 (80.0)	10 (100.0)
Others	-	4 (100.0)	4 (100.0)
Total %	126 (42.0)	174 (58.0)	300 (100.0)

(Figures in the parenthesis indicate percentage)

Students of different castes ranging from 20% to about 6% are satisfied with the results of their previous examinations. The highest satisfaction is in the Pasi and the lowest is in the Mehtar. Mehtar students have shown poor performance in class test and hence their dissatisfaction is understandable.

After examining the result of the previous examination, it is worthwhile to examine the preparations of the students for the next examination. This aspect was examined on the basis of the answers from students themselves about their preparation. results in respect of various castes are given in Table 4.11.

Table- 4.11

ADEQUATE PREPARATION FOR THE NEXT EXAMINATION

Caste	Yes	No	Total
Dusadh	12 (12.0)	88 (88.0)	100 (100.0)
Chamar	10 (11.7)	58 (85.2)	68 (99.9)
Dhobi	10 (17.2)	48 (82.7)	58 (99.9)
Pasi	6 (11.4)	46 (88.6)	52 (100.0)
Dom	-	8 (100.0)	8 (100.0)
Mehtar	-	10 (100.0)	10 (100.0)
Others	-	4 (100.0)	4 (100.0)
Total %	38 (12.6)	262 (87.3)	300 (99.9)

Table 4.11 indicates that 87.3% of the total respondents answered in negative. They do not have adequate preparation for examination. Among various castes, the highest frequency in

spect of adequate preparation is seen in the Dhobies (17.2%) he Chamar with 14.7% comes next and then the Dusadh with .0% and finally the Pasi with 11.4%. All from the Dom and the Mehtar say that they do not have adequate preparations. It is important at this stage to examine why they do not have adequate preparation.

Reasons for their inadequate preparation for the ensuing examination are given in Table 4.12.

Table .

REASONS FOR INADEQUATE PREPARATION FOR THE NEXT EXAMINATION

Caste	Course is difficult	Do not have adequate money for engaging special tutors	Books are not available	Do not get time for study	Poor educational background	Others	Total
Dusadh	18 (20.4)	50 (56.8)	10 (11.3)	2 (2.2)	8 (9.0)	-	88 (99.7)
Chamar	18 (31.0)	26 (44.8)	8 (13.7)	-	6 (10.3)	-	58 (99.8)
Dhobi	8 (16.6)	30 (62.5)	8 (16.6)	-	-	2 (4.1)	48 (99.9)
Pasi	8 (17.3)	22 (47.8)	10 (21.7)	4 (8.6)	2 (4.3)	-	46 (99.7)
Dom	-	8 (100.0)	-	-	-	-	8 (100.0)
Mehtar	-	8 (80.0)	2 (20.0)	-	-	-	10 (100.0)
Others	-	-	4 (100.0)	-	-	-	4 (100.0)
Total %	52 (19.8)	144 (54.9)	42 (16.0)	6 (2.2)	16 (6.1)	2 (0.7)	262 (99.7)

From the Table 4.12, it is evident that about 55% respondents think that they are not adequately prepared for ensuing

xamination because they do not have capacity to pay for private coaching. It has become a commonplace these days to attend private coaching on payment. Scheduled Caste students in general believe that good result is associated with private coaching.

(Compensatory education means provision for education to make up the defficiency arising out of socio-economic inequality and also inequality of educational opportunity.) Even in the western society where inequality of educational opportunity has been minimised to a great extent, provisions for compensatory education are made for those who suffer from various deprivations. The need of compensatory education is more relevant in the case of Scheduled Caste candidates. Table4.13 presents the views about compensatory education.

Table - 4.13

COMPENSATORY EDUCATION

Caste	Yes	No	Total
Dusadh	92 (92.0)	8 (8.0)	100 (100.0)
Chamar	60 (88.3)	8 (ii.7)	68 (100.0)
Dhobi	42 (72.5)	16 (27.5)	58 (100.0)
Pasi	50 (96.2)	2 (3.8)	52 (100.0)
Dom	8 (100.0)	-	8 (100.0)
Mehtar	10 (100.0)	-	10 (100.0)
Others	4 (100.0)	-	4 (100.0)
Total %	262 (87.3)	38 (12.6)	300 (99.9)

It is difficult to comment on caste differentiation

in respect of the views of respondents regarding compensatory education. A fairly high percentage of respondents from all castes have shown favour for compensatory education. It is intriguing why some of them from four major castes do not need it. A further enquiry into the details of their background have shown that most of them are better off economically. The other possible reason may be that they could not properly understand the meaning of compensatory education.

In recent years, some provisions like poor-boys lending library, educational kits etc. have been provided in schools. These facilities help a great deal in studies. Question regarding this was asked and the respondents' answers are given in Table 4.14.

Table - 4.14

ENJOYMENT OF EDUCATIONAL FACILITIES IN SCHOOLS

Caste	Yes	No	Undecided	Total
Dusadh	58 (58.0)	38 (38.0)	4 (4.0)	100 (100.0)
Chamar	34 (50.0)	30 ([illegible])	4 (5.8)	68 (99.9)
Dhobi	30 (51.7)	26 ([illegible])	2 (3.4)	58 (99.9)
Pasi	28 (53.8)	[illegible] ([illegible])	-	52 (99.9)
Dom	-	8 (100.0)	-	8 (100.0)
Mehtar	4 (40.0)	6 ([illegible])	-	10 (100.0)
Others	4 (100.0)	[illegible]	-	4 (100.0)
Total %	158 (52.6)	132 (44.0)	10 (3.3)	300 (99.9)

Table 4.14 indicates that about 44 percent of the respondents are of the opinion that they do not enjoy facilities provided in schools. 100% Dom, 60 percent Mehtar, 46 percent Pasi, and 44 percent Dhobi and Chamar are of view that they enjoy the same facilities in schools as the other students. Those who say that they do not avail the facilities provided in schools were asked to give reasons for that. The reasons given by them are presented in Table 4.15.

Table- 4.15

REASONS FOR NON-ENJOYMENT OF FACILITIES

Caste	Teachers care for those only who come from high family	Teachers care for those students who are rich	Indifferent attitude of teachers	Psychological fear to contact authority	Others	Total
Dusadh	2 (5.2)	20 (52.6)	10 (26.3)	6 (15.7)	-	38 (99.8)
Chamar	4 (13.3)	14 (46.6)	6 (20.0)	6 (20.0)	-	30 (99.9)
Dhobi	4 (15.3)	16 (61.5)	4 (15.3)	2 (7.6)	-	26 (99.7)
Pasi	2 (8.3)	16 (66.6)	4 (16.6)	2 (8.3)	-	24 (99.8)
Dom	-	-	2 (100.0)	-	-	2 (100.0)
Mehtar	-	2 (33.3)	4 (66.6)	-	-	6 (99.9)
Total %	12 (9.5)	68 (53.9)	30 (23.8)	16 (12.6)	-	126 (99.8)

Table 4.15 reveals that about 54 percent respondents do not avail the facilities because of their abject poverty as teachers take care of only for rich students. 67 percent Pasi,

6. percent Dhobi, 53 percent Dusadh, 47 percent Chamar and 34 percent Mehtar do not avail the equal facilities because of their poverty. 16 percent Dusadh, 20 percent Chamar and 8 percent Dhobi and Pasi feel that they are not in a position to contact the authorities and hence they are not able to enjoy the equal facilities. 66 percent Mehtar, 100 percent Dom, 26 percent Dusadh, 20 percent Chamar, 16 percent Dhobi and Pasi feel that the teachers have indifferent attitude. About 15 percent Dhobi and Chamar assign the reason to teachers that they give preference to students coming from high family. It is evident that there are three main reasons-poverty, indifferent attitudes of teachers and unapproachable officials- for non-enjoyment of educational facilities.

The cost of education has been increasing day by day. It becomes very difficult for the poor to meet the expenses of education. It was, therefore, desired to know how the students of the Scheduled Caste community manage to meet the expenditure on their education. Some of the respondents indicated more than one sources of meeting expenditure. The details of the answers so obtained are given in Table 4.16.

Table 4.16

SOURCES TO MEET EXPENDITURE

Caste	Scholarship or stipend	Part-time work	Guardians contribution	Help from other sources	Total
Chamar	18 (16.6)	26 (24.0)	56 (51.6)	8 (7.4)	108 (99.9)
Dusadh	34 (21.2)	26 (16.2)	92 (57.5)	8 (5.0)	160 (99.9)
Dhobi	16 (21.0)	14 (18.4)	46 (60.5)	- (-)	76 (99.9)
Pasi	18 (21.4)	10 (11.9)	56 (66.6)	-	84 (99.9)
Dom	6 (37.5)	2 (12.5)	6 (37.5)	2 (12.5)	16 (100.0)
Mehtar	-	6 (42.8)	6 (42.8)	2 (14.2)	14 (99.8)
Total %	92 (20.5)	84 (18.1)	262 (57.2)	20 (1.2)	458 (100.0)

Table 4.16 indicates that many of the students manage the educational expenditure from more than one sources. They largely depend upon guardian's contribution and stipend. Some of them receive scholarships. Part-time job is also popular among them. The financial assistance to students, it appears, is not sufficient to meet their expenses.

Facilities of scholarship are being provided to all students of Scheduled Caste, but only 20.5% of them are meeting their expenses from scholarships. The students have to part with a portion of scholarship money to meet family expenses. Even then, 18.1% of students have to do part-time work and 4.2% get help from some other benevolent sources. But majority of them (57.2%) meet their educational expenses from guardians money.

Caste differentiation in this respect is also in consonance with other components of educational achievement. Chamar, Dusadh, Dhobi and Pasi are mostly dependent upon their guardians, but this is not so in the case of Dom and Mehtar.

Some facts about the class attendance were also obtained from school register in the case of respondents.

Table 4.17 represents the class attendance of the respondents in percentage.

Table - 4.17

ATTENDANCE IN PERCENTAGE

Caste	20-30%	30-40%	40-50%	50-60%	60-70%	70-80%	More than 80%	Total
Dusadh	30	12	8	50	-	-	-	100
Chamar	16	10	4	5	3	12	50	100
Dhobi	2	2	2	2	4	18	70	100
Pasi	18	12	10	60	-	-	-	100
Dom	70	15	10	5	-	-	-	100
Mehtar	78	12	6	4	-	-	-	100
Others	72	18	3	7	-	-	-	100

Figures of Table 4.17 show that 70 percent students from Dhobi and 50 percent students from Chamar have attended more than 80 percent classes. 22 percent Dhobi attended 60 to 80 percent classes. 50 percent Chamar attended more than 80 percent

classes. Only 16 percent students from Chamar have class attendance from 20 to 30 percent. 70 percent students from Dom and 78 percent students from Mehtar have 20 to 30 percent attendance. Only 5 percent students from Dom and 1 percent students from Mehtar have 50 to 60 percent attendance.

If school attendance is an indicator of school achievement, then Dhobi and Chamar are better placed than other castes. Again Dom and Mehtar come in the last.

In the foregoing pages, discussions mainly centred round achievement in school subjects. But it is also of importance to consider the participation of respondents in the total programme of school education. With this end in view, information regarding their motivation in home and class work and participation in other co-curricular activities are also collected from the Headmasters and teachers of the respective schools.

Table 4.18 gives castewise distribution of the motivation of the respondents as perceived by their teachers.

Table - 4.18

MOTIVATION OF THE RESPONDENTS

Caste	High	Average	Low	Total
Dusadh	22 (22.0)	26 (26.0)	52 (52.0)	100 (100.0)
Chamar	38 (55.8)	18 (26.4)	12 (17.6)	68 (99.8)
Dhobi	32 (55.1)	16 (27.5)	10 (17.2)	58 (99.8)
Pasi	18 (34.6)	26 (50.0)	8 (15.3)	52 (99.9)
Dom	-	2 (25.0)	6 (75.0)	8 (100.0)
Mehtar	-	2 (20.0)	8 (80.0)	10 (100.0)
Others	-	-	4 (100.0)	4 (100.0)
Total %	110 (36.6)	142 (47.3)	48 (16.0)	300 (99.8)

An examination of the Table 4.18 reveals that among the various castes included in the sample, the Chamars and the Dhobies are more [illegible] curricular programme than others. As estimated by teachers, these two castes maintain the [illegible] level of motivation as almost equal percentage of respondents of these two castes are in all the three groups - high, average and low. The Pasies come to the third place with 3[illegible] respondents in high motivation group and 50% in average. [illegible] fourth place goes to the Dusadhs with only 22% in [illegible] and 52.0 in low. This caste is occupying first place in numerical strength, but is showing poor motivation in the eyes of the teachers. The Mehtars and the Doms have been rated poor in motivation.

In short, it can [illegible] that on the scale of motivation as estimated by the teachers, the Dhobis and the Chamars stand at the top, followed by the Pasies and the Dusadhs. The Doms and the Mehtars are placed at the bottom. Almost simular results were obtained in respect of school achievement as given in Table 4.9.

Regular studies are manifested in regular home-work. In good schools, regular home work is considered as a more stable predictor of academic achievement than scores in terminal examination. Regular home-work is rather a [illegible]ctor of school achievement. The teachers were asked to give their opinions in respect of each respondent regarding their home-work. The results are summarised in Table 4.19.

Table- 4.19

HOME WORK

Caste	Regular	Average	Irregular	Total
Dusadh	12 (12.0)	40 (40.0)	48 (48.0)	100 (100.0)
Chamar	20 (29.1)	32 (47.0)	16 (23.5)	68 (99.9)
Dhobi	18 (31.0)	24 (41.3)	16 (27.5)	58 (99.8)
Pasi	10 (19.2)	28 (53.8)	14 (26.9)	52 (99.9)
Dom	-	2 (25.0)	6 (75.0)	8 (100.0)
Mehtar	-	2 (20.0)	8 (80.0)	10 (100.0)
Others	-	-	4 (100.0)	4 (100.0)
Total %	60 (20.0)	128 (42.6)	112 (37.3)	300 (99.9)

Figures in Table 4.19 show that regulars in home-work are more than irregulars among the Dhobies and the Chamars, though more than 40% in each are in the middle of the scale. The pasies and the Dusadhs come next in decending order. Among the Dusadhs, 48% students are irregular in home-work. The Doms and the Mehtars come in the last. In respect of home-work, the castewise position is similar to motivation.

Teachers' views were also ascertained with regard to students performance in completing class-work. The willingness of the students to perform class work was also taken into consideration while eliciting teachers' views. The views

expressed by teachers in this regard have been tabulated in Table 4.20.

Table 4.20

CLASS - ROOM PERFORMANCE OF THE RESPONDENTS

Caste	Satisfactory	Average	Unsatisfactory	Total
Dusadh	10 (10.0)	38 (38.0)	52 (52.0)	100 (100.0)
Chamar	18 (26.4)	32 (47.0)	18 (26.4)	68 (99.8)
Dhobi	16 (27.5)	26 (44.8)	16 (27.5)	58 (99.8)
Pasi	10 (19.2)	26 (50.0)	24 (30.7)	52 (99.9)
Dom	-	2 (25.0)	6 (75.0)	8 (100.0)
Mehtar	-	4 (40.0)	6 (60.0)	10 (100.0)
Others	-	4 (100.0)	-	2 (100.0)
Total %	54 (18.0)	132 (44.0)	114 (38.0)	300 (100.0)

Table 4.20 reveals that among the Dhobies and the Chamars more than one-fourth students (Dhobi 27.5% and Chamar 26.4%) were rated to have been doing satisfactory class-room works whereas in the case of the Pasi, it is 19.2% and for the Dusadh, it is 10.0%. In others, no one was found doing satisfactory work. Among first fours, the position of the Dusadh is the worst as 52.0% of students of the Dusadh were rated as doing unsatisfactory class-work.

Table 4.21 indicates the castewise distribution of performance in class-room test of the respondents.

Table- 4.21

PERFORMANCE IN CLASS-ROOM TEST

Caste	Above average	Average	Below average	Total
Dusadh	10 (10.0)	40 (40.0)	50 (50.0)	100 (100.0)
Chamar	12 (17.6)	20 (29.4)	36 (52.9)	68 (99.9)
Dhobi	16 (27.5)	30 (51.7)	12 (20.6)	58 (99.8)
Pasi	12 (23.0)	18 (34.6)	22 (42.3)	52 (99.9)
Dom	-	-	8 (100.0)	8 (100.0)
Mehtar	-	2 (20.0)	8 (80.0)	10 (100.0)
Others	-	-	4 (100. 0)	4 (100.0)
Total %	50 (16.6)	110 (36.6)	140 (46.6)	300 (99.8)

From Table 4.21, it seems that performance of the Dhobies is the best. Then comes the Pasi, the Chamar and the Dusadh. The rest are in the last. With only a positional change between the Pasi and the Chamar, the situation is the same as was in the case of motivation home-work and class-work.

Table 4.22 indicates the castewise distribution of performance in sports of the respondents.

Table 1.22

PERFORMANCE IN SPORTS

Caste	Satisfactory	Average	Unsatisfactory	Total
Dusadh	40 (40.0)	30 (30.0)	30 (30.0)	100 (100.0)
Chamar	12 (97.6)	16 (23.5)	40 (58.8)	68 (99.8)
Dhobi	14 (24.1)	14 (24.1)	30 (51.7)	58 (99.9)
Pasi	12 (23.0)	10 (19.2)	30 (57.6)	52 (99.8)
Dom	6 (75.0)	2 (25.0)	-	8 (100.0)
Mehtar	8 (80.0)	2 (20.0)	-	10 (100.0)
Others	-	4 (100.0)	-	4 (100.0)
Total %	92 (30.6)	78 (26.0)	130 (43.3)	300 (99.9)

Information contained in the Table 1.22 regarding performance of Scheduled Caste students in sports are somewhat confusing. In a school, there should be balance. In the opinion of teachers, Mehtar and Dom students are doing better than the Dusadh which is, in turn, better than the Dhobi, Chamar and the Pasi.

Table 1.23 presents the castewise distribution of other school activities

Table - 4.23

OTHER SCHOOL ACTIVITIES OF THE RESPONDENTS

Caste	Satisfactory	Average	Unsatisfactory	Total
Dusadh	6	38	56	100
	(6.0)	(38.0)	(56.0)	(100.0)
Chamar	22	32	14	68
	(32.3)	(47.0)	(20.5)	(99.8)
Dhobi	18	24	16	58
	(31.0)	(41.3)	(27.5)	(99.8)
Pasi	16	18	18	52
	(30.7)	(34.6)	(34.6)	(99.9)
Dom	-	-	8	8
			(100.0)	(100.0)
Mehtar	-	2	8	10
		(20.0)	(80.0)	(100.0)
Others	-	-	4	4
			(100.0)	(100.0)
Total	62	114	124	300
%	(20.6)	(38.0)	(41.3)	(99.[illegible])

In the case of participation of students in extra-curricular activities in schools, it is found that the Chamar and the Dhobi occupy the first position and then the Pasi and the Dusadh. Again the Dom and the Mehtar are in the last.

CHAPTER - 5

CONCLUSIONS

In the Scheduled Caste population in the old Patna district, the Dusadh forms the largest caste. Next to Dusadh are Chamar, Musahar, Pasi and Dhobi in descending order. Some castes with more than 1,000 population are Dom, Mehtar, Bhuiya, Rajwar, Nat and Turi. The rest of the Scheduled Castes' population is in three or two figures. The castewise distribution in terms of percentage of Scheduled Caste population is : Dusadh 37.9%, Chamar 24.5%, Musahar 15.3%, Pasi 12.9% and Dhobi 3.9% which together constitute 94.5% of the Scheduled Caste population. The rest of the Scheduled Castes form only 5.5% of the Scheduled Caste population.

There are 708 Scheduled Caste students out of a total number of 7,014 students on the roll in Class IX in the thirty schools in the sample which forms 10 percent of the student population as compared to 15 percent Scheduled Caste population of the total population in the area under study.

Of the three hundred respondents, Dusadh is 33.3%, Chamar is 22.7%, Dhobi is 19.3%, Pasi is 17.3%, Mehtar is 3.3%, Dom is 2.7% and others are 1.3% as against their population of Dusadh 37.9%, Chamar 24.5% Dhobi 3.9%, Pasi 12.9%, Dom 1.2% Mehtar 0.8% and others 18.8%. Percentage of sampled student is higher than population percentage in the case of Dhobi, Pasi, Mehtar and Dom. In other castes, it is less. Dhobi seem

to be in a far bett [illegible]
size, it is revealed that four castes, namely, Dusadh, Chamar, Dhobi and Pasi are enjoying more benefits of education than others. Notable absence from the scene is Musahar which forms 15.3% of the population.

Average enrolment ratio in the age group 6-11 years of all the castes in the sample is 70.5. Enrolment ratios in four castes-Dusadh, Chamar, Dhobi and Pasi-are higher than the average, highest being in Dhobi. Enrolment ratios in Mehtar and Dom are below the average. Other castes put together are in the bottom. On the basis of enrolment ratio, three clusters are formed- Cluster-I may be called educationally developing group ; Cluster II may be called educationally backward group ; and Cluster III may be called educationally very backward group. The three clusters so formed consist of the following castes :-

Cluster I : Dusadh, Chamar, Dhobi and Pasi ;

Cluster II : Mehtar and Dom ; and

Cluster III : All other castes.

Drop-out rate varies widely among the different castes. Drop-out rate is minimum (18.2%) in Chamar. Dusadh, Dhobi and Pasi have drop-out rates of 50.7%, 52.5% and 55.6% respectively. Compared with the drop-out of children at the age group in Bihar, the actual drop-out rate of these four castes is indicative of their improved educational situation. Drop-out rate in the case of Dom and Mehtar is above 75% and in other castes, the drop-out goes above 80%. Here also three clusters are formed. Cluster I with comparatively low drop-out rate; Cluster II with high drop-out rate and Cluster III with very high drop-out rate. Cluster I consists of Dusadh, Chamar, Dhobi

and Pasi ; Cluster II consists of Dom and Mehtar and Cluster III consists of all other castes.

Of all the castes four castes-Dusadh, Chamar, Dhobi and Pasi are educationally ahead of other castes. Their educational progress is also manifested in other factors related to educational achievement. The respondents of these four castes have exhibited better study habits. Even those in these castes who do not find much time for study have a desire to improve their study habits. In study habits and related matters, Dhobis and Chamars are better positioned than Dusadhs and Pasis. This differentiation is partly affected by urban-rural variation. Most of the respondents of Dhobis and Chamars have urban habitation ; whereas most of Dusadhs and Pasis have rural habitation.

Among the respondents who feel difficulty in following class lessons, mostly in terms of percentage, come from castes other than Dhobi and Chamar. Among the remaining castes, Dusadh and Pasi are in better position. Interest in education and attitude towards it largely depend upon clear understanding of what is going on in the class-room." On this count also, Dhobi and Chamar differentiate themselves from Dusadh and Pasi.

In academic achievement, the respondents belonging to four castes- Dusadh, Chamar, Dhobi and Pasi-are better than others. Dom and Mehtar also leave behind other castes. Here also, three clusters are formed. Cluster I consists of Dusadh, Chamar, Dhobi and Pasi ; Cluster II conists of Dom and Mehtar and Cluster III consists of other castes. The castes in Cluster I are different from othercastes so far as their desire to achieve more is concerned. These caste respondents seem to be set for achieving higher and

higher. This shows that a better academic culture is developing among these castes.

Considering the other parameters of the study, also, it may be inferred that four castes-Dusadh, Chamar, Dhobi and Pasi-have left all others far behind. They seem to have developed a greater awareness among themselves regarding the benefits of educational development. The members of these castes are more regular in school attendance, they have better rapport with the teachers and are conscious of their educational requirements. The members of Dom and Mehtar are found marginally better than other castes.

A special mention may be made about Musahar. In the population, Musahar is the third largest group, next only to Dusadh and Chamar, but only one member from this community could be available for inclusion in the study. This is a very discouraging situation.

B I B L I O G R A P H Y

BOOKS AND JOURNALS

Ambedkar, B. R. — The untouchables : who were they and why they become untouchables, New Delhi : Amrit Book Co., 1948.

Ambedkar, B. R. — Untouchables, New Delhi : Amrit Book Co., 1948.

Atal, Yogesh — The changing Frontiers of Caste, Delhi : National Publishing House, 1968.

Banerjee, B. P. — Inequality and Social Change, Delhi : O.U.P., 1972.

Bateille, Andre, — Castes : Old and New, Bombay : Asia Publishing House, 1969.

Bateille, Andre, — Caste, Class and Power, Bombay : O.U.P., 1969.

Bateille, Andre — Inequality and Social Change, Delhi : O. U. P., 1972.

Blunt, E. A. H. — The Caste System of Northern India, New Delhi : S. Chand & Co., 1969.

Bose, A. B., — Educational Development among the Scheduled Castes. Man in India : Vol.50, No. 3, 1970.

Chitnis, Suma, — Education of Scheduled Castes. Journal of Higher Education : 1, 2, 1971.

Chitnis, Suma, — Education for Equality : Case of Scheduled Castes, Economic and Political Weekly : Vol. VII, Nos. 31-33, Special Number 1972, Pp. 1675-1681.

Chitnis, Suma, — A Long Way to Go, New Delhi : Published in 1981.

D' Souza, V. S. — Caste and Class : A Re-interpretation. Journal of Asian and African Studies : Vol. II, Nos 3-4, July and October, 1967.

D'Souza, V. S., Changing Socio-Economic Conditions and Employment of Women in India. Transaction of the Indian Institute of Advanced Study: Simla, Vol. 7, Sept., 1967.

D'Souza, V. S., Educational inequalities among Scheduled Castes, New Delhi : Published by Deptt. of Sociology, Punjab University, Chandigarh-160 014 (India), 1980.

Gandhi, M. K., Removal of Untouchability, Ahmedabad : Navajivan Publishing House, 1959.

Gandhi, M. K., For Workers against Untouchability, Ahmedabad : Navajivan Publishing House, 1954.

Ghurye, G. S., Caste and Class in India, Bombay :Popular Prakashan, 1963

Ghurye, G. S., Caste and Race in India, Publisher :Popular Prakashan, Bombay, 1979.

Isaacs, Harold, R., India's Ex-Untouchables, Bombay : Asia Publishing House, 1965.

Kamble, J. R., Rise and Awakening of Depressed Classes in India, New Delhi : National, 1979.

Khan, M. A., Scheduled Castes and their status in India, New Delhi :Uppal Publishing House, 1980.

Malik, Sunila, Social Integration of Scheduled Castes, New Delhi : Abhinav Publications, 1979.

Mishra, Y. N., Educational Adaptation : Social Ambition and Performance of Scheduled Caste students at the educational level in the Rewa district in Madhya Pradesh, NCERT Research Project, 1971.

Nautiyal, K. C., and Sharma, Y. D., Equalisation of Educational Opportunities for Scheduled Castes and Scheduled Tribes, New Delhi : NCERT, 1979.

Naik, J. P. Education of the Scheduled Castes, 1965-66 Occasional Monographs No.6 :ICSSR, New Delhi, 1971.

Sachchidanand — The Harijan Elite. New Delhi : Thomson Press, 1976.

Sachchidanand — Caste and Conflict in Bihar village. Eastern Anthropologist, 1967.

Singh R. P. — Education in an Imperial Colony. New Delhi : National, 1979.

✓ Singh R. P. — A study of Backwardness of Scheduled Caste. NCERT Research Project, 1981.

Srinivas, M. N. — Social Change in Modern India. Bombay. Allied Publishers, 1966.

R E P O R T S

1. Constitution of India.
2. Ministry of Education and Social Welfare, Government of India, Learning to Do. Towards a Learning and Working Society. Report of the National Review Committee on Higher Secondary Education with special reference to vocationalisation, New Delhi, 1978 (a).
3. National Council of Education Research and Training. Third All India Educational Survey, State Tables (Bihar).
4. Registrar General and Census Commissioner, India. Census of India, 1971, Series I-India, Part -II A (I) : General Population Tables, New Delhi, 1975 (a).
5. Registrar General and Census Commissioner, India, Census of India, 1971, Series I, Paper I of 1975, Scheduled Castes and Scheduled Tribes, New Delhi, 1975 (b).
✓6. Reports of the Commissioner for Scheduled Castes and Scheduled Tribes, 1951-52 to 1978-79, Government of of India, New Delhi, 1978.

APPENDIX - I

POPULATION : S. C. POPULATION (1981 CENSUS)

States	Total population	Total S.C.population
Andhra Pradesh	53,592,605	7,961,730
Bihar	69,823,154	10,142,368
Gujarat	33,960,905	2,138,297
Haryana	12,[illegible]0,902	2,464,012
Himchal Pradesh	4,237.569	1,053,918
Karnataka	37,013,451	5,595,353
Kerala	25,403,217	2,549,382
Madhya Pradesh	52,138,467	7,358,533
Maharashtra	62,715,300	4,479,763
Manipur	1,411,175	17,753
Meghalaya	1,328,343	5,492
Nagaland	773,281	-
Orissa	26,272,054	3,856,543
Punjab	16,[illegible]69,755	1,511,703
Rajasthan	3[illegible],108.292	5,833,879
Sikkim	311,999	18,281
Tamil Nadu	48,297,456	8,881,295
Tripura	2,047,351	310,384
Uttar Pradesh	110,885,874	23,453,339
West Bengal	54,485,560	12,000,768
Jammu & Kashmir	5,987,389	497,363
UNION TERRITORIES :		
Andaman & Nicobar Islands	1[illegible],25	-
Arunachal Pradesh	628,050	2,919
Chandigarh	450,061	63,621
Dadra & Naggar Haveli	103,677	2,041
Delhi	6,196,414	1,121,643
Goa,Daman & Diu	1,082,117	23,432
Lakshadweep	40,237	-
Mizoram	487,774	135
Pondicherry	604,182	96,636

APPENDIX-II

DISTRICTWISE POPULATION : S. C. POPULATION
(1981 CENSUS)

Districts	Total population	Total S.C.population
Patna	3,019,201	465,950
Nalanda	1,111,325	313,827
Nawada	1,099,177	269,501
Gaya	3,134,175	800,563
Aurangabad	[illegible],237,072	282,[illegible]85
Rohtas	2,366,325	[illegible]44,463
Bhojpur	2,407,600	319,613
Saran	2,084,322	231,628
Siwan	1,778,930	192,943
Gopalganj	1,362,123	165,012
Pachchim Champaran	1,972,610	290,812
Purbi Champaran	2,425,501	321,076
Sitamarhi	1,932,147	239,805
Muzaffarpur	2,357,388	368,176
Vaishali	1,662,527	322,322
Begusarai	1,456,343	206,587
Samastipur	2,116,[illegible]76	373,677
Darbhanga	2,008,193	293,215
Madhubani	2,325,844	298,039
Saharsa	2,953,803	473,400
Purnea	3,595,707	437,110
Katihar	1,428,622	130,466
Munger	3,315,127	523,321
Bhagalpur	[illegible] 641,427	287,953
Santhal Parganas	3,717,528	311,801
Dhanbad	2,115,010	330,767
Giridih	1,781,462	225,993
Hazaribagh	2,198,310	414,971
Palamau	1,917,528	178,225
Ranchi	[illegible],070,132	158,099
Singhbhum	2,861,799	137,055

APPENDIX - III.

NAMES OF THE SCHOOLS IN THE SAMPLE

1. J. D. Balika High School, Boring Road, Patna.
2. Swavlambam High School, Sadaquat Ashram, Patna-10.
3. Miller High School, Patna.
4. Panchshil High School, Kumhrar, Patna.
5. Lokeshwari Balika High School, Kadamkuan, Patna.
6. Modern High School, Dariyapur, Patna.
7. P. N. Anglo High School, Patna.
8. Arya Kanya High School, Patna.
9. High School, Bakhtiarpur, district Patna.
10. Nalanda Collegiate High School, Biharsharif, district-Nalanda
11. Balika High School, Biharsharif, district Nalanda.
12. High School, Rahui, Biharsharif, district Nalanda.
13. High School, Fatwa, Patna
14. Marwari High School, Patna City.
15. Baldeva High School, Danapur, district-Patna.
16. Bihta High School, Bihta, district-Patna.
17. High School, Phulwarisharif, district-Patna.
18. Kshatriya High School, Arah, district-Bhojpur
19. Buxar High School, Buxar, district-Bhojpur.
20. A. N. S. High School, Barh, district-Patna.
21. Mokama High School, Mokama, district-Patna.
22. High School, Khusrupur, district-Patna.
23. High School, Harnout, Nalanda, district-Nalanda.
24. Balika High School, Sohsarai, Biharsharif, district-Nalanda.
25. Town High School, [illegible] district-Bhojpur.
26. Government Girls High School, Ara, district-Bhojpur
27. High School, Paliganj, district-Patna.
28. Amarpura High School, Amarpura, district-Patna.
29. High School, Vikram, district-Patna.
30. High School, [illegible]inal, Danapur, district-Patna.

APPENDIX - IV

INTERVIEW-SCHEDULE FOR SCHEDULED CASTE STUDENTS

I. PERSONAL :

(1) Name

(2) Age

(3) Religion

(4) Sex

(5) Caste

(6) Name of school-

(7) Class

(8) Percentage of marks secured at the last annual examination-

(9) School attendance in percentage-

(10) Education and occupation of the family members

	Education	Occupation
Father		
Mother		
Grand-father		
Grand-mother		
Others		

	Name	Relation with the respondent	Age	Education and occupation
1.				
2.				
3.				

(11) Monthly family income (in rupees) -

II. SOCIAL :

(1) Where do you reside ?

(i) With family

(ii) In hostel

(iii) In lodge or rented room

(iv) With family of relatives or friends-

(2) Housing facilities :

(a) Types of house in which you are living -

	Roof	Wall	Floor
Kachcha			
Pucca			

(b) Number of living rooms engaged by your family -

(c) Source of lighting-

Electric/ Crude lamp/Lamp with chimney/others

(d) Drinking water facility -

Common well/Tap/Well/Pond or Tank/ Hand Pipe/River

(e) Locality- Healthy/Dirty/ Very Dirty-

III. EDUCATIONAL :

1. (a) Number of members in family above 15 years of age -

   (b) Number of literates among them -

2. (a) No. of children in the age group 6-14 years-

   Boys

   Girls -

   (b) No. of school-going children among them-

3. How many hours on the average do you devote in study per day ?

	Morning	Evening	Total
(a) On working days			
(b) On holidays			

4. Do you feel that you should devote more time to study ?

   Yes/ No / Undecided

5. If yes, why do you not do so ?

   (a) Family problems

   (b) Lack of facilities

(c) Lack of interest

(d) Cannot spare more time

(e) Others (specify) -

6. Do you feel any difficulty in following the lessons .

Yes / No

7. If yes, give reasons -

(i) Teaching not interesting

(ii) Difficulties are not removed

(iii) Teachers do not care

(iv) Any other

8. How do your teachers react when you approach them for solving your difficulties in study .

(a) Very helpful

(b) Helpful

(c) Indifferent

(d) Discouraging

(e) Very discouraging

9. Are your teachers always willing to help you ?

Yes / No

10. Are you satisfied with your previous examination results ?

11. If no, give reasons :

(i) Teachers help favourites

(ii) Teachers help castemen

(iii) Teachers help rich students

(iv) Teachers help articulate students

(v) Any others

12. Do you have adequate preparation for your next examination ?

Yes / No.

13. If no, give reasons :

(I) Course is difficult

(ii) Do not have adequate money for engaging special tutors

(iii) Books are not available

(iv) Do not get time for study

(v) Poor educational background

(vi) Any other

14. Are you in favour that compensatory education should be provided to Scheduled Caste students

Yes / No

15. Do the students of your community enjoy the same facilities in your school as do the non-Scheduled Caste students ?

Yes/ No / Undecided

16. If no, what are the reasons ?

(a) Teachers care for those only who come from high family.

(b) Teachers care for those students who are rich.

(c) Indifferent attitude of teachers.

(d) Psychological fear to contact authority.

(e) Others (specify)-

17. How do you manage the expenditure ?

(a) Scholarship or stipend

(b) Part-time work

(c) Guardian's contribution

(d) Help from other sources (specify)

(e) Others (specify)-

APPENDIX - V

INTERVIEW-SCHEDULE FOR TEACHERS

PERSONAL

(1) Name of the school -

(2) Name of the teacher -

(3) Whether the teacher belongs to the Scheduled Caste ?

Yes / No

(4) If yes, what is his caste ?

TEACHERS' OPINION ABOUT THE RESPONDENTS :

(1) What is in your opinion the motivational level of S. C. students ?

Sl No.	Name	Satisfactory	Average	Un-satisfactor
1				
2				
3				

(2) Do the Scheduled Caste students complete their home work satisfactorily ?

Sl No.	Name	Regular	Average	Irregular
1.				
2.				
3.				

(3) Do the Scheduled Caste students actively participate in the class-room discussions ?

Sl. No.	Name	Satisfactory	Average	Un-Satisfactory
1.				
2.				
3.				

(4) What is your opinion about the performance of Scheduled Caste students in the class-room test ?

Sl. No.	Name	Above average	Average	Below average
1.				
2.				
3.				

(5) Do the Scheduled Caste students participate in sports and games ?

Sl. No.	Name	Satisfactory	Average	Un-Satisfactory
1.				
2.				
3.				

(6) Do the Scheduled Caste students participate in other school activities ?

Sl. No.	Name	Satisfactory	Average	Un-satisfactory
1				
2				
3				

(7) What is your view on class-room performance of Scheduled Caste students ?

Sl. No.	Name	Satisfactory	Average	Un-satisfactory
1				
2				
3				

(8) What remedial measures do you take for removing academic deffiiciencies among S.C. students ? (At least two measures